

Population And Pollution Control

By William J. Baummer

In recent months, everyone has been complaining, justifiably, about man's pollution and misuse of his environment. We fill the air with dirt and noxious fumes. Our industries produce many objects that are difficult to break down so that the chemicals can be re-used. We are fouling our waters at an almost unstoppable rate. However, all this is concerned with what man is doing to his environment, that which is external to himself. Very rarely do we hear what man is doing to himself, as a person.

that mental illnesses might be a result of overcrowding in some cases. When the population density is very high, as it is in many cities, the amount of stress per individual increases. Each person has to compete for jobs, for housing, and most especially for a little privacy. He suffers existential anxiety, that is, a deep concern to find a way to live a satisfying and meaningful life. When stress increases beyond a normal degree, pathology results. Depending on the amount of stress, as the person experiences it, the result can be either a neurosis or

that there was a much greater number of psychotics than in the upper classes. This is due to many factors, but one is that the lower classes live in areas of much greater population density. As a result, they suffer more stress and have a worse reaction to it.

My final observation is that we must control the population of the world, or else suffer much mental suffering, as well as physical suffering.

Develop
Peace
Through
The
Preservation Of
Life



Mankind is rapidly approaching its maximal population density. Aside from the vast problem of trying to feed all the people in the world, I believe there is another problem that is the result of the increased population. This is the psychological problem that results from overcrowding. The stress on individuals living in close contact with many others is tremendous. John G. Calhoun, in the February, 1962 issue of *Scientific American*, presented a study of the effect of high population density in the animal world. He studied the changes in the social behavior of Norway rats. In a given enclosure, the rat population will increase to its maximum size if food is plentiful. It is then stabilized when certain behavioral patterns break down. The limiting factor is a high infant mortality rate due to a disruption of maternal behavior caused by the maximum population. Many females were unable to carry a pregnancy full term. Those who did give birth did not build proper nests or did not build nests at all when subjected to crowding for a considerable length of time. The longer the time, the worse was the disruption. The females also often dropped their pups while transporting them. The pup was then abandoned and died. Among the most disoriented groups in Calhoun's study, 96% of the infants died. Behavioral disturbances among the males ranged from sexual deviation to cannibalism, from overactivity to pathological withdrawal. Obviously, this does not happen in the case of humans. However, it is an example of the grave changes that can occur within a species when an area is overpopulated.

a psychosis. A neurosis is a mental disorder characterized mainly by anxiety.

August B. Hollingshead conducted a study which associated the prevalence of mental illnesses to social class factors. He found that the upper classes have far fewer psychotics than neurotics. In the lower classes, though, he found

Philosophy Within The Environmental Movement

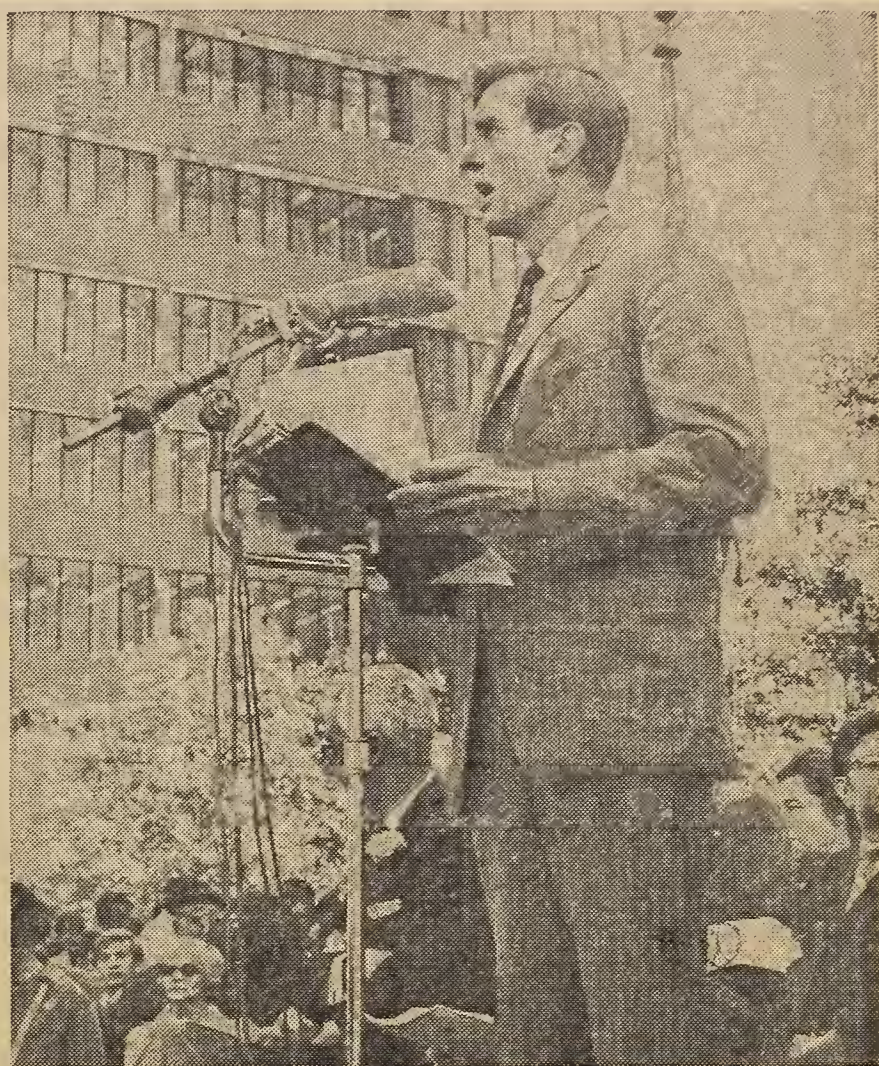
By Frank J. Cunningham

The philosopher is first and foremost an ethicist, a seeker and a judge of value, and all other philosophical considerations are subsidiary to this purpose. It is from within this context that the philosopher has something to contribute to the social and political movements of his time. It is his task to determine the value of the formative actions of a movement, to say whether or not, from the point of view of the Good, actions, be they particular or general, are desirable. Thus, in any movement, the philosopher, in so far as he functions as a philosopher, must be prepared to speak to the question of the valuability of the activities of the movement. And in so far as the philosopher is a true philosopher and not merely an academician, he should be listened to, since it is he more than anyone who is skilled in the theory and practice of making such decisions.

The position being taken here then is that the true philosopher is a man who has something to contribute to radical movements because of his ability to make valuational judgments and that the true philosopher can be provisionally

identified as the man who makes such decisions carefully and with much anguish.

Given this as the positive role of the philosopher in such movements, and given the difficulty of finding the philosopher, what may we say about the decisions which the philosopher is likely to reach regarding the current movement toward ecological concerns? Without presuming to be the philosopher described here, I think one can say that the issue is by no means as simple as it first appears. What is involved here is not merely the statement that the destruction of the environment is wrong and should be stopped, since the wanton destruction of the natural environment is not the principle issue. What is at issue is the alteration of the environment for certain specific purposes, none of which can be considered absolutely valueless. Thus the philosopher, in considering the environmental issue, is faced with the task of balancing and arranging priorities in such a way that the situation which results is most valuable and that the real possibilities which emerge for the future are desirable possibilities.



Environmental Day At Loyola April 22

9:20 A.M.—Introduction: J. Ruff, Student Body President
Father J. Sellinger, President Loyola College

9:30 A.M.—Senator Joseph Tydings

10:15 A.M.—Panel discussion, Problems of Overpopulation, Doctors Stirling, Whitridge, Walsh and Sinha

12:15 P.M.—Motion picture. Documentary produced by Mr. E. Ross of Loyola College

1:00 P.M.—Talk. Mr. P. Dowling, America the Beautiful Fund

2:00 P.M.—Talk and slide show. Dr. Erickson, Fish

and Wildlife Service — Endangered Species Research Center

3:00-4:00 P.M.—Talk, Mr. R. Nied, Sierra Club. Topic — Conservation Law

In an effort to awaken the public to the rapidly deteriorating quality of our ecosystem, April 22 has been designated as a national day of environmental action. On this day, schools and communities across the country will conduct programs designed to present the facts to the American public.

Since many of the faculty and students of this campus feel strongly involved in this movement,

we have planned what we feel is a very strong and complete program for that day. Although school will not be dismissed for the teach-in, the very length of the program should allow ample opportunity for students to attend at least some of the events. Several of the faculty who feel that the crises and problems that will be discussed are pertinent to their disciplines will bring their classes to hear the speakers.

Attached is the first draft of the day's program. A more detailed program will be distributed shortly.

F. Giles
Assistant Professor
Department of Biology

The righteous indignation of the unreflecting followers of the cause celebre is no answer to the ethical issue of the environment. The questions to be considered are almost endless; the issue is one of almost infinite complexity. Simplistic statements about good and evil will not serve to unravel the complex knot of interrelated possibilities and consequences. Righteous indignation will not enable us to discover that course of action which holds the greatest promise for the creation of value from among a finite number of really possible actions.

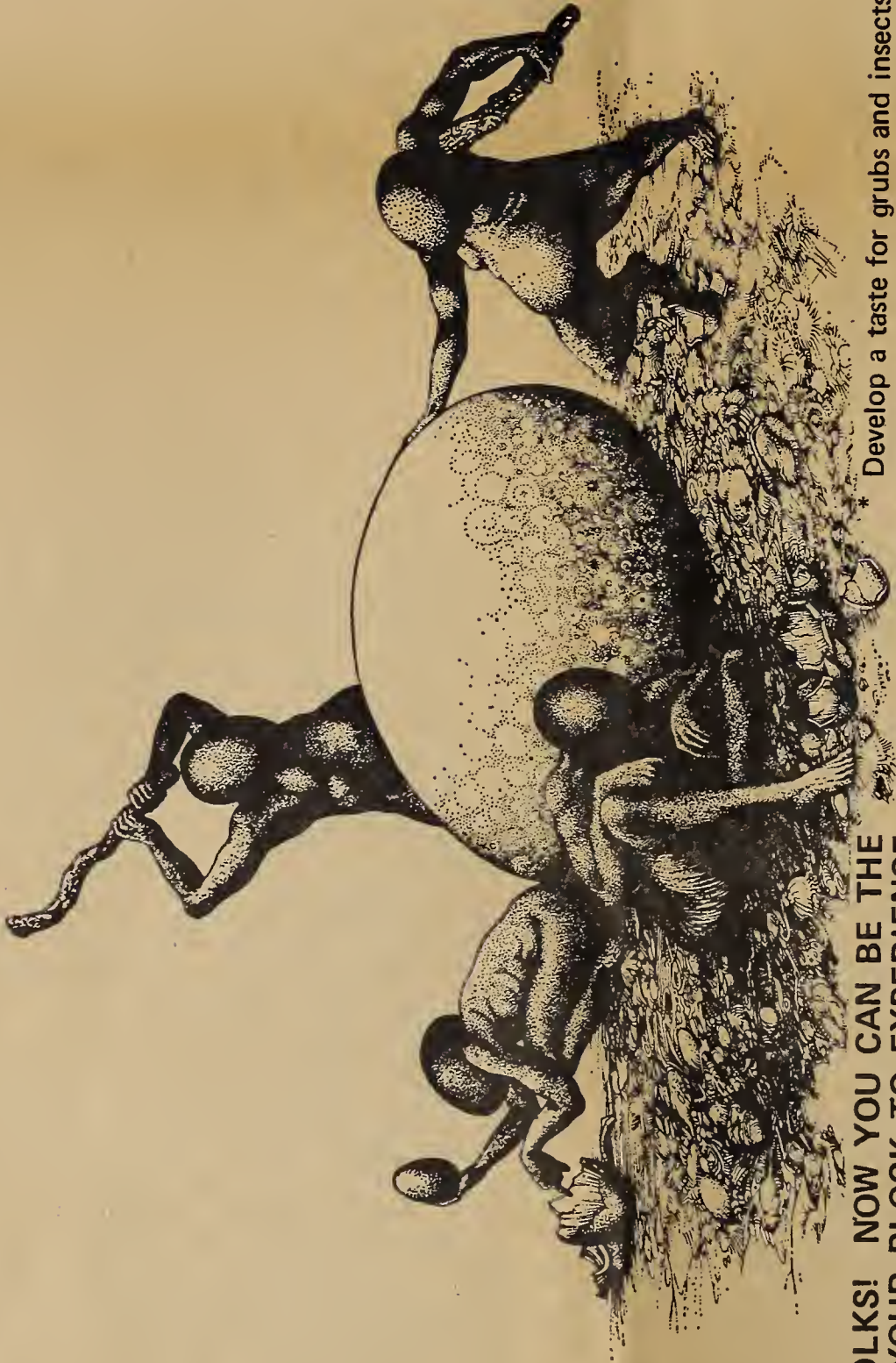
What is required is a great deal of study. We must come to understand precisely what the consequences of a given action are, on both short-term and long-term bases. This is principally an empirical investigation. It depends in large measure both upon the procedures which have been perfected by science for the determination of statistical probability and upon the cultivation of a state of mind that is amenable to scientific intuitions. It involves the very practical working out of problems in the world of fact, as opposed to the theoretical contemplation of eternal norms.

It is not the task of the philosopher to conduct such investigations. But it is absolutely necessary for anyone who presumes to make decisions reflecting on the desirability of a particular course of action to have an acquaintance with and to be sympathetic to such investigations. The philosopher is therefore dependent, in a real sense, upon the scientist (taken broadly) for the raw data of ethical decisions. But the scientist is likewise dependent upon the philosopher, or should be at least, for the valuational data that make for responsible human decisions. Science qua science is singularly unequipped to make decisions relating to values, both real and really realizable. This is the domain of the philosopher.

The role of philosophy within the environmental movement would then seem to be one of evaluation and guidance. The reason the environmental problem exists in the first place is because the questions of value appear either not to have been asked or to have been answered incorrectly. It would be a shame if the movement itself created problems in the future precisely because it failed to answer correctly these same questions.

With regard to man, now, I think

Rehearse for the Apocalypse



YES FOLKS! NOW YOU CAN BE THE FIRST ON YOUR BLOCK TO EXPERIENCE THE ECOLOGICAL DISASTER. WHY WAIT TILL 1980?

DON'T LET THE FUTURE TAKE YOU BY SURPRISE. PREPARE NOW FOR THE END OF CIVILIZATION.

REHEARSE FOR THE APOCALYPSE. HERE ARE A FEW SUGGESTIONS:

- Better start preparing your pallette and stomach for the fare of the 80's:
- * Mix detergent with everything you eat and drink. There's already quite a bit but there will be a lot more in the future.
 - * Learn how to digest grass and other common plants.
 - * Start fattening your dog, cat, parakeet and guppies for the main course of the future.

time to start hoarding. Start buying things you'll need after the Fall on credit - after the collapse no one will bother with collecting debts.

- * While on the subject: start thinking about creative new uses for money since its present function will soon end. Remember, paper - particularly tissue - will be in short supply.

- * Think about creative new uses for other potentially obsolete things like electric can openers, televisions, brassieres, toilets, alarm clocks, automobiles, etc.

- * Accustom yourself to human body odor.

- * Now is the time to learn a trade for the future - practice making arrowheads and other implements out of stone. Advanced students should start experimenting with bronze.

- * For those of you who are investment minded, buy land, but you'd better leave enough bread to also buy a small arsenal to defend your property with

- * Remember Victory Gardens? Plant your Survival Garden now!

- * Better quit smoking - or rip off a tobacco warehouse.

- * Stockpile useful items like matches, safety pins, thread and needles, condoms, etc.

- * Learn how to shoot a bow and arrow.

- * Start preparing for the fashions of the future. You girls might take a hint from the heroines of monster films and start tearing your clothing in tasteful but strategically located tatters in order to create the Fay Wray look of tomorrow. Those less frivolous minded among you should start cultivating your body hair. (Remember a naked ape is a cold ape)

- * You housewives had better learn how to maim and kill with a vegematic.

- * Finally everyone should buy a boy scout manual - or in lieu of that, buy a boy scout.

SO IN FACING THE WORLD OF TOMORROW REMEMBER: BUILD FOR THE FUTURE AND CONTEMPLATE SUICIDE.

Recycled from Chicago Seed